

Emotion Words in Sundanese Language: Research of Natural Semantic Metalanguage

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Abstract— *Emotions as inseparable from human life must be an important part that affects many things. However, to know the meaning of various emotional vocabularies in various languages would need a way that can represent what the owner of the language. Different languages can have a different meaning, although it has almost the same meaning. Sundanese as an active regional language used in West Java has an emotional vocabulary that is closely related to culture. This research analyzed Sundanese emotion words by using Natural Semantic Metalanguage theory which was introduced by Anna Wierzbicka and this emotions words are classified by Izard and Buechler theory. There are 33 data collected from Manglè Magazine, 26 data entered into ten basic emotional classifications according to Izard and Buechler, and 7 other data not included in the classification because it have different meaning and do not enough when interpreted by ten basic vocabulary. The seven data that are not included are explained using Wierzbicka's theory, so that the meaning obtained is more represented.*

Keywords— *natural semantic metalanguage, emotion words.*

I. INTRODUCTION

Emotions as a part of human life can be expressed through actions and words. In the fifth edition of the Big Indonesian Dictionary (online), emotion is meaningful as a surge of feelings that develop and recede in a short time. The expression of human feeling is the way a person expresses the condition that he feels as something that is said to be emotion. The situation is created because of an action both from himself and from others and the environment around him. Still in the fifth edition of Indonesian Dictionary, emotions are psychological and physiological states and reactions (such as excitement, sadness, novelty, and love). The circumstances and reactions exemplified in that sense represent some kind of emotion. Emotions are closely related to feelings, because emotions arise because of a condition that causes a person to feel the emotion. Emotions have their own names to describe a condition and feelings experienced and felt by someone with different names. Naming this emotion can

be said as the process of interpretation of a sign, according to Ferdinand de Saussure as a so-called *signifie* and *signifier* (Chaer, 2009).

Culture owned by the community gives effect to the naming and meaning of emotions. With the existence of diverse cultures, it has become natural that the naming of an emotion is different. That difference is what will be explained by a neostructuralist, Anna Wierzbicka.

Wierzbicka states several concepts of meaning to a word especially adjacent to words that involve a person's psychology, such as the meaning of the vocabulary of color and emotion. The theory falls into the natural semantic range of neo-structuralism. The theory no longer assumes that a language-especially related to emotion-can be said to be universal, since the meaning of a word can be influenced by the marking of a situation that reflects a different culture according to where it exists.

Wierzbicka started his research from a Polish language. There are many Polish words that can not be equated with the word in English. Likewise the vocabulary is in Sundanese, which some do not have exactly the same meaning as one word in English. Sundanese language, as one of the regional languages active in the territory of Indonesia, is the regional language that the majority used by people in the province of West Java. This study aims to describe the meaning of emotional vocabulary contained in Sundanese by applying the theory of emotional meaning introduced by Wierzbicka.

II. RESEARCH METHODS

This research uses descriptive analysis method, the data explained in detail through a clear description based on the results seen through the data collected. The data were taken from Manglè Magazine in 2005 to be analyzed qualitatively.

III. THEORETICAL REVIEW

In a linguistic dictionary, the vocabulary is a collection of words (Kridalaksana, 137: 2009). Words collected and arranged as one common language are collected based on several things such as its meaning field or by its function.

The emotion, based on the meaning contained in the fifth online Dictionary of the Online Language, is a burst of feelings that develop and recede in a short time. Emotions can be interpreted in two ways: using structural semantic theory which assumes that emotional meaning is common, and can also use the neostructural natural semantic theory which assumes that every word has a specific meaning depending on its culture. (Geeraerts, 2010). Izard and Buechler (1980: 196) in Wierzbicka (1992: 119) divides the basic emotions into ten emotions: interest, joy, surprise, sadness, anger, disgust, contempt, fear, shame/shyness, and guilt. These ten classifications are considered to be the basic emotion that becomes the reference of the word emotion or universal emotion.

Wierzbicka goes on to say that the word used in his university comparison does not represent the meaning of an emotional word, because what Izard and Buechler do is the result of research that originated in British culture that could have been English culture is not the same as the culture in other place or other countries. Therefore, Wierzbicka then explains that research on the meaning of an emotional word can be done using natural semantic metalanguage by using natural vocabulary such as 'want', 'think', 'good', or 'bad'. Natural semantic metalanguage is the way of describing meaning of a word by using basic words that are considered to have broad and general meaning to be used as an explanation of the meaning of a word, and the meaning in this natural word will not be easily changed and is present in every culture.

IV. RESULTS AND DISCUSSION

This research will begin by classifying the words of emotion in Sundanese into the 10 basic classifications presented by Izard and Buechler. Not all of these categories of classification have words that are similar in meaning, and there are also words in Sundanese that can not be said to resemble or have similar meanings to any of these tenths of classification. First, the interest of the word '*bogoh*' and '*resep*'. There are also '*nyaah*' and '*deudeuh*' which is expressing of interest but can not be represented by the word interest. Second, joy or happy feeling is '*bagja*', '*senang*', '*atoh*', '*gumbira*', '*waas*', and '*bungah*'. In addition there is the word '*reueus*' which expresses a sense of happiness but rather a sense of pride that cannot be represented by the word joy. Third, surprise is the word '*reuwas*', '*soak*', and '*kagét*'. Fourth, sadness words is '*sedih*', and '*nalangsa*'. There are also other words that express sadness but not the same as the concept of sadness, that is '*nyesek*', '*ngahuleng*', and '*bendu*'. Fifth, anger words are '*ambek*', '*keuheul*', '*kesel*', '*jéngkél*', '*pundung*' and '*timburu*'. Sixth, disgust words are '*ngéwa*' and '*geuleuh*'. Seventh, contempt word is '*najis*'. Eight, fear word is '*sieun*'. Ninth, shame/shyness words are '*èra*' and

'*isin*'. Finally, guilt words are '*kaduhung*' and '*hanjakal*'. And there is the word '*mangmang*' which means an emotion that expresses a heart's doubt that does not fall into the ten basic emotional classifications.

To explain the emotional vocabulary in Sundanese that can not fit into the classification, either because it has very much different meaning or because of its closely related meaning, Wierzbicka's theory would be appropriate for use in this study.

1. '*nyaah*'
X '*nyaah*' Y
When Y gets something good then X feels good
When Y gets something bad then X feels bad
X thinks all that is good for Y
X gives all the good for Y
Because X '*nyaah*' Y
X may be a parent, Y is a boy or X male and Y female (opposite sex) who due X '*nyaah*' Y, they can get married.
2. '*deudeuh*'
The word '*deudeuh*' has almost the same meaning as '*nyaah*', but '*deudeuh*' is a higher level feeling condition and more in pity and guard.
X '*deudeuh*' Y
When X sees Y
X feels good and wants everything good for Y to happen
Despite the fact it is difficult to Y get it
X thinks how Y can get something good, and want to cultivate it optimally
Because X '*deudeuh*' Y,
X will keep Y
3. '*reureus*'
X '*reureus*' to Y
When Y gets X achievement feels very good
X announces it to others
because X '*reureus*' to Y
4. '*nyesek*'
X '*nyesek*'
When X gets something very bad then X '*nyesek*'.
X '*nyesek*' because something bad is insistent
X can not feel good when X '*nyesek*'
5. '*ngahuleng*'
X '*ngahuleng*'
When X '*ngahuleng*'
then X does not care about around
X '*ngahuleng*' thinking of something good about Y

X '*ngahuleng*' think of the events that have passed with Y
 Y is not near X
 X feel bad because of it, then X '*ngahuleng*'

6. '*bendu*'
 X '*bendu*' to Y
 Y did something bad
 X wish Y to do something good
 But Y keep doing something bad
 X '*bendu*' to Y
 X does not want to ask Y to do something
 X starts to move away from Y
 It can be temporary or if it can be severe for a longer time
7. '*mangmang*'
 X '*mangmang*'
 When X '*mangmang*', X thinks something is good or bad
 X cannot decide immediately whether something is good or bad
 X forward then X backwards
 X feels bad because of that thought
 X '*mangmang*'.

V. CONCLUSION

From the data collected, there are words that represent emotion in the ten basic emotional classifications expressed by Izard and Buechler. Although if they are elaborated one by one these words are still possible to have a different meaning. The inclusion of the word into classification is only based on the similarity of meaning, but has no similar meaning. As for the reasons why not spelled out one by one due to the limitation of research so that researchers only describe the words that are not included in the ten classifications of basic emotions.

Data of 33 words only 26 words that fall into the ten basic emotional classification of interest amounted to 2 words, Joy amounted to 6 words, surprise amounted to 3 words, sadness amounted to 2 words, anger is 6 words, contempt is 1 word, fear 1 word, shame/shyness is 2 words, and guilt is 1 word. While the other seven data are not classified, the meaning is explained by the theory of Wierzbicka, the vocabulary is '*nyaah*', '*deudeuh*', '*reueus*', '*nyesek*', '*ngahuleng*', '*bendu*', and '*mangmang*'.

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